

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

· ESTABLISHED IN 1840

“For more than forty years I have considered the case of “Mormonism,” in the light of the rules laid down by the great jurists for the discovery of truth and the detection of error. From my considerations I can truly say I have gained a conviction of the moral certainty of its claims.”—CHARLES H. HART.

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A FASCINATING STORY

BISHOP JAMES H. WALLIS

ACCORDING to the Book of Mormon, the continent of America was peopled as early as 1800 B. C., shortly after the “confusion of tongues” at the Tower of Babel. From then on several groups of people migrated from Asia to America to develop civilizations which, though destroyed, have left their traces to the present day.

Early American history is not recorded in the libraries of the world. Much of it is still enshrouded in mystery even to this day and age. Certainly Columbus knew nothing about it. When he touched American soil he found a remnant of what was once a fair and delightful people, a rapidly degenerating race, whose ancestors had apparently enjoyed a far superior culture.

From that day to the present there has been much speculation as to the origin of this race, which became known as the American Indians. The ruins of cities, temples, buildings, and homes, discovered especially in Mexico and Central and South America, were found to be of exquisite workmanship; many walls and monuments were engraved with hieroglyphics which in many respects resembled the Egyptian. To date no one has been able to translate them. The story they have to tell still remains a mystery.

Early in the year 1830, the world was given a history in a printed record called the Book of Mormon, which has already gone through numerous editions and has been printed in many languages; millions of people have read it. It purports to be a history of groups of people who migrated to America from the Valley of the Euphrates and from Palestine to settle in different parts

of America, where they developed their civilization, grew into mighty peoples, but finally, through constant contention which took much of their best blood, degenerated into a nomadic remnant which was only a miserable vestige of the life which had existed when the culture of these peoples was at its height.

The history of these peoples was translated into the English language from metallic plates, found hidden in a hill in the western part of the State of New York, U.S.A., where they had lain for more than one thousand years. "Mormon" was the name of the historian who had compiled the history from a collection of metallic records which had been kept by these early Americans through many centuries. Named after him, this history is to-day known as the Book of Mormon. It is a Bible of the Western or American continent in somewhat the same manner as the Jewish record is the Bible of the Eastern Continent, for it, too, records the dealings of God with a people. It carries a strong Eastern influence, because the ancestry of its writers dates back to the Valley of the Euphrates and to Palestine.

Because of the unusual manner in which the Book of Mormon appeared, its authenticity has often been questioned. The story is most fascinating. No single human being could have concocted it. Modern archæological discoveries are constantly demonstrating that the life and culture depicted in the Book of Mormon really existed upon the American Continent. A prophetic vein flows through the entire record; many of the prophecies made by these ancients have been fulfilled; others pertain to times reaching into our own period.

The book, in its simple manner, depicts numerous "modern" inventions, claimed to have been first introduced into society in our age, but already known to these people many hundreds of years ago. Not until recent excavations of ancient ruins in America could the truth of these assertions be demonstrated. The Book of Mormon speaks of the use of cement in building. It records a knowledge of the workmanship of metals, the weaving of fine cloth, a highly developed system of agriculture, as well as industry and seamanship.

Among other things the book records the use of the compass, in a somewhat different form from ours, 2,500 years ago. It tells of the construction of vessels nearly 4,000 years ago resembling the submarine, whereby a group of people travelled from the Eastern continent to America in 344 days. In eight of these barges they brought with them flocks and herds, fowls of the air, seeds and grains, hives of honey bees, and many other things which might become necessary in the development of a new civilization in a strange land.

Almost 1300 years after this colony, which the Book of Mormon records as the first to have come to America, had settled somewhere in Central or South America and had become extinct

through internecine wars, another company of men, women, and children left Jerusalem (600 B. C.) and sailed to America in a large ship, which the record reports as having been built according to a pattern given of the Lord, as He had done for Noah. This colony, which was in transit for eight years between the time it left Jerusalem and reached America, also brought with it seeds and grains, fruit, meat, honey, and other materials in abundance. On their arrival the people found many beasts of different kinds, including the ox, horse and the goat. They discovered gold, silver, and copper, also many evidences of a prior well-developed civilization.

Later a third group found its way to the shores of America. It was led by Mulek, a son of King Zedekiah. This group later intermingled with the second group, and spread over a great part of North and South America.

The colony which came to America from Jerusalem by ship about 600 B.C., known in the Book of Mormon as the Nephites, brought with it a record engraved on brass plates, containing the five books of Moses, including the account of the creation from the days of Adam and Eve, and a history of the Jews to the commencement of the reign of King Zedekiah, and also many of the prophecies of the prophets of old. Their records also contained a genealogy of the leader of their colony, a certain Lehi, which showed that he was a descendant of Joseph, who was sold into Egypt. These records were of great assistance in maintaining the culture of the people and giving them a foundation for their records so that they could be continued through many centuries. The major part of the Book of Mormon deals with these Nephites and their brother tribe, the Lamanites.

As one pages through the Book of Mormon, many interesting accounts will be revealed. The Book of Mormon foretells the discovery of America by Columbus; the coming of the Pilgrim Fathers; the American War for Independence with Great Britain. It predicts that no monarch shall ever rule any part of the American continent.

Until the year 1847 it was not known that the vast continent of America was entirely surrounded by water. But the fact that it was an immense island was already given to the world by the Book of Mormon in 1830. According to the Book of Mormon, people knew this fact nearly 2000 years before.

Many localities in Mexico and Central America, which are now occupied by apparently virgin forests, are shown by archæological research to be regions of reforestation. In some sections the strata as well as the uncovered ruins demonstrate that ancient peoples occupied successively the same areas which are now being cleared anew by the coffee planters for the first time. Joseph Smith translated interesting information about such a proceeding in the third chapter of Helaman. Joseph Smith never saw Central

or South America ; one hundred years ago he had no human means of finding out what has been uncovered to-day. Through the translation of this ancient record he gave the world many facts which science only recently discovered and gave to the world.

In 3rd Nephi a record is published that Christ appeared to the people on the American continent in His resurrected body, and that He instituted His Church among them, after the pattern given in Jerusalem, with apostles, prophets, etc. He instituted the sacrament and performed mighty miracles among them. This organization was retained for a number of centuries until most of the inhabitants following its principles were destroyed by their unbelieving brothers. It is claimed the remnants of such an organization are still maintained among the Indians in Peru, and many see a record of Christ's visit to the American people in the interesting legends told about the great God Quetzalcoatl. In a recent article, the writer, Henry Smith, reports an interview with Russell Hastings Millward, F.R.G.S., about which he writes: "Where did the little black image of Christ come from? How did the natives of Yucatan get their present knowledge of Christianity and from where did they learn of the star of Bethlehem and of the crucifixion? They are very puzzling questions. . . . According to Russell Hastings Millward, famous explorer, who has spent more time combing the jungles of Yucatan and Colombia, including Guatemala, than probably any other man living, these are important problems." Mr. Smith further states: "Firmly entrenched in the pagan worship of the Mayan natives is the unmistakable knowledge of Christ, bearing strong resemblance to the belief of the white man. Every Indian village throughout that vast stretch of jungle territory has its little black image of Christ. The image is regarded as the most sacred treasure of the Mayas, and as such is safe." (*Deseret News*, 1931.) Scientists seem to agree on the fact that the black image dates back much further than the coming of Columbus or the Spaniards. Thus explorer Millward presents his problems, but offers no solution. The records given to the world in the Book of Mormon throw light upon Millward's problems. To the interested investigator who has read the Book of Mormon, such writers as Lord Kingsborough in his *Antiquities of Mexico*, Bancroft in his *Native Races*, Prescott in his *Conquest of Mexico*, or A. Hyatt Verrill in his *Under Peruvian Skies*, make some interesting corroborations.

From the Book of Mormon we learn that shipbuilding yards were established on the shores of the Pacific Ocean, and that vessels carried many people to unsettled parts of North America. Some of these ships never reached their destinations. Carried out to sea by storms, they may have become wrecked on the islands of the Pacific. Some writers claim that the Hawaiian, Samoan and other South Sea Isles were peopled in this manner.

A recently discovered record on the Hawaiian Islands claims to link up the people of Hawaii with earlier American peoples; some interpret it to contain genealogical references which dates back to Book of Mormon history.

The art of war was highly developed among the people, whose history is recorded in the Book of Mormon, and great generals led immense armies to battle, with wonderful skill and valor. They used the sword, cimeter, spear, javelin, dart, bow, arrow, sling and stone. They wore defensive plate armour for their heads, bodies and thighs; they also carried shields. They developed a system of fortification, built towns and citadels, remnants of which stand to-day. Rarely in history have deeds of greater valour been recorded than those given in the Book of Mormon.

During the final series of their wars, these people descended so far into savagery that they offered human sacrifice. Women and children taken as hostages became the victims. The people degraded to the eating of human flesh. Never was there such wickedness as among these people. The Book of Mormon also deals with the dark side of their history. But it also records beautiful, faith-promoting incidents, which will warm the heart of the reader and give him courage to live a clean, upright life.

The political organization of the people was first patriarchal; then monarchical, when they were governed by kings; then a republic, when they were ruled by judges and governors. This was followed by anarchy and civil wars which finally resulted in the extinction of their culture.

The history of these peoples reveals the ever-returning cycle of prosperity and depression, much as we experience it to-day. These early American historians found the causes in a decline in spirituality and morality, and were continually trying to protect their peoples from these evils. They failed; their civilization vanished.

Such in brief are some of the interesting contents of this wonderful record of the early inhabitants of America. One must read it with understanding to appreciate its true value. It is an inspired record, and its translator, Joseph Smith, once declared that "A man would get nearer to God by abiding by its precepts, than by any other book."

The Book of Mormon appears as added testimony for the Divinity of Jesus Christ, and supplements and helps to explain the "Plan of Salvation" which He gave to the world. It contains His Gospel.

A promise is made in the closing chapter of the record that anyone desirous of knowing of its divine origin, who will read the Book of Mormon "with a sincere heart, with real intent, having faith in Christ," will have manifested unto him the truth of the record, "by the power of the Holy Ghost." Many thousands of people have done so and have profited by its teachings.

TRUE ENGLISH PATRIOTS**ELDER GEORGE H. BAILEY, SHEFFIELD DISTRICT**

ALL faithful members of the Church of Jesus Christ of Latter-day Saints in Great Britain are true patriots. When anything in the form of danger threatens the peace and progress of the British nation, our patriotism is aroused, and we stand ready to render what assistance we can to alleviate the danger. We believe in preserving all the privileges which soundly organized, progressive government can offer. In this hour of nation-wide distress, when the very atmosphere is charged with uncertainty and fear, this love of country and fellow-citizen is stirred to action.

Our contribution to these great difficulties is the Gospel of Jesus Christ. If put to use it would act as a healing balm to the ugly scars of unemployment, poverty, physical, spiritual, mental and moral decay, conditions which have been inflicted upon mankind by that arch enemy—selfishness.

In presenting the Gospel of Jesus Christ to a nation, as a panacea for its ills, we cite but one of the many evidences that can be produced to prove that these same principles have solved problems equally as serious as those which at present beset us. In the month of February, 1846, the Latter-day Saints resided in the state of Illinois, in a city built by them, and known as Nauvoo, the Beautiful. An infuriated mob led by men who professed to be ministers of Jesus Christ drove them from their city and robbed them of nearly all their possessions. Homes were burned and destruction wrought on every hand. When the marauders had finally finished their hellish work, nothing remained but desolation. Many of their number had been brutally treated. All the material comforts of life had been wrested from them. Not a single human agency offered the refugees assistance, and the only place which seemed to hold hopes of safety was the forbidding plains and rugged mountains of western America. The trials we are enduring to-day are not usually as severe as these.

But the "Mormon" people then, as now, lived and laboured under the influence of a practical religion, and in this hour of dire need they found it a panacea for their ills. Their souls had become enriched with a living faith in God, a faith which has been fittingly defined as a "vivified, vitalized, living faith." By the power that comes from such a faith, these noble men and women crossed over a thousand miles of uncharted desert on foot, made a settlement in one of the most arid valleys in the world, and in less than a hundred years have established a commonwealth which is the envy of civilized nations to-day. By this same faith the Latter-day Saints, the world over, are conquering the obstacles which confront them. Latter-day

Saint communities have been affected less by the current economic upheaval than their neighbours.

In the spirit of true patriots we say to our fellow-countrymen in the hour of peril: All your troubles shall melt away, as the hoary frost melts before the rising sun, and peace and prosperity return in greater measure than before, if, as a nation, we will unite ourselves with the Kingdom of God. Superstition and faith in mystical creeds and dogmas must go, the lost faith in a living, personal God must be restored, our capacity to serve nation and not self must be increased. Spiritual values must be understood, virtue restored, and the basic laws of physical and mental health must be obeyed. We must remember that the labourer is worthy of his hire, and the master his just dues. We must be willing to seek light and life from the Source of all truth, and receive it in the manner that the Giver desires us to receive it.

Within the "Mormon" community the sun of human brotherhood is spreading forth its rays of living light and life. The Lord has spoken through the mouth of His servant and prophet, Joseph Smith, saying, "When ye do my will I am bound, but if ye do not my will then you have no promise."

As members of the Church of Jesus Christ of Latter-day Saints we say to our native land:

England, O England! land of the free,
Rich in thy love for sweet liberty,
Endowed with beauty from nature's rich hand,
England, we love thee, our native land.

England, O England! in thy hour of distress
Our souls are troubled and cannot find rest.
The enemy of souls stands at thy gate,
To canker thy soul with his greed and his hate.

England, O England! we love thee too well
To see thee bound down with these fetters of hell.
So we'll build our Zion and endeavour to save
Our native land from greed's foul grave.

England, O England! thy Deliverer's voice
Is calling through men who are Deity's choice.
Inspired by God, they point the way
To peace, prosperity and a brighter day.

England, O England! in His word abide,
And thy troubles shall pass, like the receding tide,
And our Zion we'll build and show the way
To hasten the dawn of *Millennial Day*.

THE people of the great cities and countries of the world do not recognize the full benefit that prayer gives to the soul of the man or woman that believes in God.—REED SMOOT.

THURSDAY, APRIL 6, 1933

EDITORIAL

BUILDING FUNDS

THE efforts of a number of branches to establish building funds are very commendable. The Church in these lands needs better meeting places, and Church-owned buildings always offer distinct advantages to the Church membership. It may not be cheaper to own a building and to pay for its upkeep and repairs, than to rent, but, usually, more is obtained for the money spent in a Church-owned building.

Self-help is the most valuable kind of aid for men or organizations. The spirit of faith and courage behind a wise campaign to establish a building fund will bless the branch long before enough money has been gathered to justify the thought of actual building.

Many methods have been devised for adding sums, small and large, to a building fund, some of which have already been published. Many others might be added. The intelligent consideration of existing possibilities, coupled with a vigorous use of the methods approved, will yield surprisingly good results.

A campaign for a building fund should be deliberate, without haste, steady and patient, courageous and persistent. Above all, no false promises must be made; no false hopes must be fostered. There must be no deception.

The Trustee-in-trust of the Church at various times has used a part of the tithes of the people of the whole Church to supplement the building funds of wards and branches. This may perhaps be done again. However, in this day of severe financial depression such help cannot be expected. And, it must be remembered that the tithes of the British Mission are at present insufficient to support the Mission. The branches may have to wait longer than they would like before the funds are large enough to warrant building operations. Yet, the efforts to increase the fund should go on; and such efforts will do much to lift any spiritual depression in the branch, and to bring about brotherly love and understanding.

It is usually well to appoint a branch building fund committee, composed of men and women of faith and enthusiasm for the cause, who should be in charge of the work. All should help this committee. The moneys secured should be deposited in a bank under such conditions as to make it impossible for any one person to misuse the funds.

The prayerful, industrious, intelligent pursuit of a suitable meeting place will be rewarded with success. The worst that can happen is that we must wait longer than we desire, but success comes more quickly if we do not slacken in our efforts. As a word of warning it may be added that contributions to a building fund should not lead to reduced tithing offerings. Faithful Latter-day Saints will pay a full tithing, and they will be blessed thereby.

While building funds are being gathered, another opportunity is open to us. Most of our halls are not desirable from the point of view of location, attractiveness or comfort. Some are really unfit for our use. There should be an immediate effort among all the branches to find better meeting halls than those now occupied. There are better halls available, often at lower prices than those now paid, if we only set out to find them. Too often we fall into the rut of accepting without question that which we have long had.

No person is converted to the Gospel by a fine meeting place—witness the empty cathedrals of the land—but many a seeker after truth, walking in darkness, is repelled by an unattractive hall, and therefore fails to give the message proper consideration. Besides, all feel better when worshipping the Lord in a beautiful place.

It is hoped that the branches will not be discouraged in their efforts, but continue wisely to add to their building funds. If that be done, perhaps sooner than expected, we may realize our hopes.—W.

ACTIVITIES OF CONTINENTAL MISSIONS

THE French Mission is conducting a number of experimental exhibits, devoted to the Book of Mormon. President Golden L. Woolf is quite enthused over the results, and says the two Elders in charge at St. Etienne report they were almost overwhelmed with people each day, and thousands wanted literature. The exhibit occupies a large empty show window, with an artistic setting designed by Elder Charles Reed Johnson, like a small stage. The Book of Mormon is shown at the back with an ancient temple immediately in front of it. A decorative landscape forms the background. A moving belt, to which Indians are attached, runs by a small, inexpensive motor. Pictures, Indian costumes, coloured posters, etc., fill up the balance of the window. At the end of the week, an illustrated lecture on the Book of Mormon was given. The city provided the Elders with a nice hall for this purpose. "The idea surely works," writes President Woolf, "and the Elders are thrilled to have people asking for their tracts, instead of being refused at the door. We are next taking the exhibit to Grenoble, and on around the mission."

Elder Louis W. Booth, the companion of Elder Johnson, also writes enthusiastically of the exhibit, and sends newspaper clippings eulogizing the display. He says, "The results were wonderful. Some 15,000 tracts were distributed during the week, and a number of Books of Mormon were sold. Brother Johnson made the exhibit by hand in his spare time."

The *Star* has already devoted considerable space to the several exhibits given by other missions on the Continent, especially the Dresden and Czecho-Slovak exhibits, which were quite elaborate. The same results always follow: Direct contact with those attending, distribution of thousands of tracts and other literature, hundreds of Book of Mormon and Church works sold, thousands of Gospel conversations, securing names and addresses of those interested, etc.

Let the good work spread, for much good missionary work can be accomplished in this way, not the least of which is the newspaper publicity secured.

THE Latter-day Saints of the Dresden (Germany) Branch gave a charity event, Thursday, March 16th, 1933, for the benefit of the Dresden Unemployment Relief Fund. The affair was given in the Kaufmannschaft Hall, and was very successful. Dr. Wilhelm Kutz, Lord Mayor of Dresden, and Herr Arminius T. Haerberle, American Consul-General, were honorary patrons. Part one consisted of a drama, "Progression," written by Golden La Marr Kimball, and played by members of the Utah Dramatic Company, preceded by negro spirituals sung by Mrs. Elsa Weiber of the Dresden Opera Company. Part two was a social event, with refreshments, dancing and variety numbers by popular artistes of Dresden.

PRESIDENT ARTHUR GAETH, of the Czecho-Slovak Mission, is working on a project for "Preaching the Gospel with Modern Methods." He writes that he has been "busily formulating two illustrated lectures on the Book of Mormon." He says, "After gathering material for more than five years, I have finally realized an old ambition, to write my own lectures on the Book of Mormon and present them in my own way. Because I had so much material and there were more than 160 pictures, I had to divide it into two lectures."—JAMES H. WALLIS.

To be honest, to be kind, to earn a little, and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, but these without capitulation; above all, on the same condition, to keep friends with himself; here is a task for all a man has of fortitude and delicacy.—ROBERT LOUIS STEVENSON.

ON DEDICATING GRAVES

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

FUNERAL services as conducted by this Church are impressively simple. Appropriate hymns of hope, of life, and of the assured resurrection, brief addresses, for the giving of which the guidance of the Holy Spirit should be diligently sought, so that their effect may be uplifting, comforting and reassuring to those who mourn, with invocation and benediction—these are the essentials in every such service.

The sermon or address may include well-deserved eulogies of the departed, specification of worthy life and good deeds, while known faults, failings or weaknesses of the deceased may decently be left unmentioned.

Funeral services are held for the good of the living, who remain, rather than for the benefit of the dead. Of what use to the departed is wordy praise? Yet it would be to our shame to bury the bodies of our kindred and friends without appropriate services, such as express our respect and love for those of whose earthly companionship we are bereft, and turn our thoughts for the hour at least toward the solemnities of eternity.

The existing order with respect to mankind and Nature in general shows that death is as truly a part of the divine plan as is birth.

Following the religious service, whether held in hall or chapel, in mortuary or in the family home, comes the saddening duty of interring the mortal remains. The casket is entombed and a concluding prayer is offered. It has come to be a custom to speak of the final prayer as one of dedication; and such it is in the broad and general sense in which that term is usually understood. Its usage in connection with burials should not be confused with the application of the word as indicating a specific ordinance, requiring the exercise of the authority and power inherent in any particular office of the Holy Priesthood.

The grave-side prayer should include thanksgiving for the safe committal of the body to earth and reverent acknowledgment that it shall come forth, reanimated by the immortal spirit to which it once gave tenancy, at the time appointed for its resurrection. Any suitable person may offer this closing prayer, whether he be a bearer of the Priesthood or not; though, naturally, if the service has been conducted by men ordained to the Priesthood, one of them would be appointed or chosen to thus officiate at the grave. It is not advised, however, that one so ministering should use words to the effect that he is officiating by virtue of any power or authority pertaining to the Holy Priesthood, nor that by any such authority or power he dedicates

the grave. He is acting as the leader in prayer in behalf of relatives and friends there assembled.

Owing to a degree of misapprehension concerning the graveside prayer marking the conclusion of the funeral service, some devout people, whose loved ones were laid in the grave years ago, perhaps to the accompaniment of the ritualistic service of some other church, occasionally make requests that the graves in which the bodies of their beloved dead have long rested, be now dedicated by the Elders of the Church of Jesus Christ of Latter-day Saints.

It is advised that no dedicatory service be held except it be, as stated, in the nature of a prayer marking the conclusion of the funeral proceedings immediately after interment. The order of the Church does not provide for any later ceremony, and makes no provision for any ordinance of dedication to be administered as a function pertaining to the Priesthood.—(*Deseret News*, January 14th, 1933.)

“WHAT DARE I THINK?”

ELDER WALTER SHORTLE, BRISTOL DISTRICT

SUCH a question is to-day a challenge to every thinking man and woman, and especially so to every Latter-day Saint. Psychologists, anthropologists, and scientists have tried to show that many ideas about religion, such as “verbal inspiration, efficacy of prayer, miraculous intervention and the like, have no validity in themselves and indeed none of them vital to any true religion.”

Professor Julian Huxley in his recent book bearing the title which heads this article, asks many pertinent questions and offers some remarkable answers. One of his questions is as follows: “Men and women are deserting religions which have a God, will they want to join one without a God?” In his own inimitable way he answers the question: “I believe that many would. But only on certain conditions. . . . that its intellectual outlook should tally with modern scientific knowledge, and should be willing to change and march forward as new knowledge altered the scientific outlook.”

To him a religion which has not malleability and which is unable to expand, to intercollate the findings and truths of science, is without life. The old conception of the Trinitarian God, a God who can survey from the outside a world He has made, who controls its normal workings and can be pleased or wrathful, has no place in the scientist's conceptions. With the final realization of the universality of natural law and its automatic inevitable workings, such a God is reduced to the position of a specta-

tor, benevolent perhaps, but ineffective, of the working of the cosmic machine.

Yet, above all nature is nature's God, the intelligence above all intelligences, that controls and directs the workings of that great cosmic machine. If we are to assume along with modern science that matter is energy, and energy intelligence, in fact, that all matter is intelligence, then our "anthropomorphic God" with his "super-intelligence" has still a prominent part to play in this universe, and the various stages of intelligence must be controlled and directed to a purposeful activity.

These forces of the universe work in harmony, and thus we have the oft-repeated phrase—"they abide the law of nature." What do we understand by the "law of nature," that perpetual round of effect to a given cause which is inviolate and which is obedience to that Cause of all causes—God? We are told by the Prophet Joseph Smith that obedience is the first law of heaven, "the earth transgresseth not the law but abideth the law," therefore can we dare think along with Professor Milliken that God is "still on the job," and not a mere spectator as Professor Huxley would have us believe?

Though he would have us think "that religion has lost its force in the world, and that the God of old, the bearded Jehovah and the conversational God of Milton is no more," yet he pleads for a new religion in this manner: "Thus, whether looked at from the human or from the scientific point of view, a new religion cannot be a religion of negation, of death, of asceticism, of resignation. It must be a religion of life. It must make its first and greatest aim the enrichment of life."

"Man is that he might have joy," to have life and have it more abundantly; the religion of man must satisfy the heart and brain, his God must be a God of the living and not of the dead. His religion must be vital, it must be progressive, it must lift man from the lower stratas of life and answer the question of universal existence. A religion which gives to man spiritual comfort, physical perfection, moral joy, scientific comprehension of the purpose of man and natural existence is indeed vital and fulfills the "greatest aim—the enrichment of life."

Professor Huxley states in the closing chapters of his book, "We do not want our religion to be merely a week-end cottage for the soul, merely a retreat from the rest of life. It should provide such a retreat, true; but it should also do something more important—namely, provide both a perspective and a focus for life as a whole, and an objective for our activities."

Let our religion be such. Let us dare to think that our God, our "bearded Jehovah," still holds a brief for this earth, and that His Gospel is intellectual and does tally with modern scientific knowledge.

This book should be read by all thinking Latter-day Saints. It is

a challenge to us, a flint upon which the steel of our faith may be tested, that we, too, may have the conviction to say to the world—
 “What dare I think?”

REPENTANCE NECESSARY FOR SALVATION

THE scriptures teach me that sincerity, or the beginning of a better life is required of every candidate for salvation. We read, “There is not a just man upon earth that doeth good and sinneth not;” so who is exempt from the requirements of repentance? Isaiah says, “Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

Inspired teachers in every age have taught repentance. John cried in the wilderness, “Repent ye: for the kingdom of heaven is at hand.” The Saviour Himself said, “Repent ye and believe the gospel;” for “except ye repent, ye shall all likewise perish.”

The Apostles after Him said that God commandeth all men everywhere to repent. In this present dispensation has come the word found in the Doctrine and Covenants 20:29, “We know that all men must repent and believe on the name of Jesus Christ, or . . . they cannot be saved in the kingdom of God.”

Along with the principle of repentance goes the beautiful teaching of forgiveness for others. I know that my heart must be tolerant to the weaknesses of my fellow-men. The Saviour in teaching the disciples how to pray for their debtors, gave them no hope of forgiveness if they in turn had no forgiveness for others. Also, forgiveness must be unbounded. Remember the incident of Peter's question to the Lord. “Lord, how oft shall my brother sin against me, and I forgive him? till seven times?” The Master replied, “I say not unto thee, Until seven times: but, Until seventy times seven.” On still another occasion the Lord taught the disciples that if a brother trespassed seven times in a day and seven times asked forgiveness, they should forgive.

(Name of author not known, but will be glad to print same if sent to us.—EDITOR.)

FROM THE MISSION FIELD

Transfers: Elder William R. Houston was transferred from the Ulster to the Liverpool District, and Elder Kent S. Bramwell from the London to the Liverpool District on March 21st and 22nd, respectively.

Appointments: Elder Wheeler R. English was appointed president of the Birmingham District, March 27th, succeeding Elder Robert L. Bridge.

On March 30th, Elder Kent S. Bramwell was appointed to succeed Elder Clarence R. Ellsworth as president of the Liverpool District.

Arrivals and Assignments: Missionaries arriving from America aboard the s.s. *Manhattan*, March 29th, were assigned as follows: Walter K. Barton, of Preston, Idaho, to the Sheffield District; William A. De Hart of Ogden, Utah, to the Ulster District; George H. Durham of Salt Lake City, Utah, to the Liverpool District; William M. Harvey of Salt Lake City, Utah, to the Nottingham District.

On March 16th, Roy A. Strong of Springville, Utah, formerly of the Australian Mission, arrived, and was assigned to labour in the Newcastle District.

Releases and Departures: The following travelling Elders have been honourably released to return to their respective homes in America: Owen S. Leislman of the Manchester, Nottingham and Scottish Districts released February 27th, and sails May 4th, on the s.s. *Manhattan*; Glen F. Oliver of the Birmingham, Ulster, Portsmouth and Newcastle Districts, released March 27th, and sailed April 6th, on the s.s. *President Roosevelt*; Elder H. Randell Walker of Manchester and president of the Nottingham District, released March 3rd, and sails May 4th, on the s.s. *Manhattan*; Elder Herman L. Anderson of the Norwich, Sheffield and president of the Bristol Districts, released March 27th, and sailed April 6th, on the s.s. *Manhattan*; Eric J. Seach of the Manchester and president of the Norwich District, released March 27th, and sails May 25th, on the s.s. *George Washington*.

Branch Conferences: Of the Derby Branch, Nottingham District, March 12th. The spirit and message of the Word of Wisdom was effectively portrayed in song and sermon by the Sunday School members. An audience of impressive size at the evening service heard a series of inspirational addresses delivered by local Elders.

Of the Ipswich Branch, Norwich District, March 12th. "Faith and Repentance" was discussed at the morning session, and "The Need of a Practical Religion" discoursed upon in the evening before a large gathering of members and friends.

Of the Kidderminster Branch, Birmingham District, March 12th. The theme, "First Four Principles of the Gospel" was successfully presented by local members.

Of the Wolverhampton Branch, Birmingham District, March 19th. "Religion in the Home" constituted the topic of the occasion.

Of the Handsworth Branch, Birmingham District, March 26th. Local Priesthood and Sunday School children effectively portrayed the subject the "Signs of the Times."

Of the Grimsby Branch, Hull District, March 12th. An attentive audience of thirty-five people heard "The Need of a Divine Church Organization" explained by branch and district officers.

Of the Gainsboro' Branch, Hull District, March 19th. During the Sunday School session prizes were awarded to members boasting exceptional records of attendance and behaviour. Discourses at the evening service enlarged upon "The Value of a Testimony."

Of the Loughborough Branch, Nottingham District, March 19th. Local members expounded the engaging theme of "What the Gospel Means to Me."

Of the Eastwood Branch, Nottingham District, March 26th. Sunday School members cleverly developed the subject "Word of Wisdom."

Of the Lowestoft Branch, Norwich District, March 26th. "A Message of Hope" characterized the talks in the morning meeting, and "Christ's Message to the People" occupied the attention of a large audience at the final service.

NOW!

If you have a song to sing,
Sing it now!
Let the tones of gladness ring,
Clear as the song of birds in spring,
Let each day some music bring,
Sing it now!

If you have hard work to do,
Do it now!
To-day the skies are clear and blue,
To-morrow clouds may come in view;
Yesterday is now for you—
Do it now!

If you have kind words to say,
Say them now!
To-morrow may not come your way;
Do a kindness while you may,
Loved ones will not always stay—
Say them now!

If you have a smile to show,
Show it now!
Make hearts happy, roses grow!
Let the friends around you know
The love you have before they go!
Show it now!

—SELECTED.

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